

BEAHMANASPATI² and all the gods, for their
desirable
protection,,¹

2. Thou eonest (AGNI), to the victim,
to the dwelling² (of the worshipper), to the
toachwood, to the *Sorna*[^] at dawn and at night:
universal deities,
givers of wealth., knowing all things, be
the de-
fenders of our pious acts.

, 3. Let the ancient sacrifice proceed first
to AGNI,
then to the gods,—to the ADITYAS, to
VARTOTA, ob-
servant of obligations, to the all-
resplendent MARTTTS.

4. May the universal deities,
possessors of all
opulence, destroyers of foes, be (nigh) to
MAJSTTT for
his prosperity: do you, who know all
things, secure
to us an abode safe from robbers³ through
your un-
assailable protections*

5. Universal deities, united together
and of one
mind, come this day to us, (attracted) by
the sacred
praise addressed to you; and do you,
MARTJTS, and
the mighty goddess ADITX, (come) to the
dwelling,
(our) abode.

¹ S&ma Yeda, I. 48 [I. 1. 1. 5. 4. Sayana
explains *jptvrohita*
in its literal meaning, as "placed in front,
(or on the east),, on
the *uttara V6di*."~]

* *Prththivim*, which is explained *idam*
devasadanam, ^{<€} this
chamber of the gods." *Oshadhih* may here
also imply annual
plants, according to Sayana. fSfayana

renders *usMsd* *naktam*
oshadhih, ("thou eomest) to dawn and night
 (these being the times
 for the pifering), and the soma-grmding
 stones." He explains
vasavah, as usual, by *vdsayitdrah*, <*<
 causers of habitations." j
⁸ *JLvfik&m stmarahit&m*; or it may imply,
 " free from any
 annoyances,